he deems the true revelation. And in doing this, he must inevitably depend upon his own self-knowledge, his own critical reason and must take guidance from his natural pre-suppositions, his own sense of right and the true, his own experience of the good. In other words, every outward book must be subordinated to the teachings of the Inner Spirit. As observed by Brahmananda Keshub Chunder [1] Sen, where God speaks through the spirit in man, all earthly teachers must be silent and every man must bow down and accept in reverence what God thus reveals in the soul, in the sacred temple of the heart and see there the light shining in resplendent majesty in its midst, full of holiness, peace and love. Accordingly, the Rishi of old, who, by means of contemplation and the grace of wisdom, had seen tlic Perfect Being in his own pure heart, records his experience in these words, " Tlie pure in spirit, enlightened by wisdom, see the Holy God by mears of worship and meditation."

Wherever truth is boldly upheld, virtue duly honoured, righteousness faithfully cultivated and self-sacrifice cheerfully accomplished—each for its own sake, as in them lies the soul's normal state—there, is the

aspiration of *Brahma jnanam*; for thus are *Para-Brahman* and man brought together. Free as air, broadcast as light, impartial as the genial showers of heaven, God's inspiration informs the head, quickens the heart, strengthens the conscience and illumines the soul of every upward looking man, to whatever time and clime he may belong. The Rishis declare that every minute and every second of eternal time, the Divine Spirit is passing over the pregnant waters of the human soul evolving it into a purer, nobler and holier being and that with every beat of our hearts, the Lord's Will is being proclaimed to the waiting millions of the world.

This wide universe is the sacred temple of God; revelation in its truest and most catholic sense, is the open *sesame* **to** the mystery **of** religion; and man is, by his very birth,